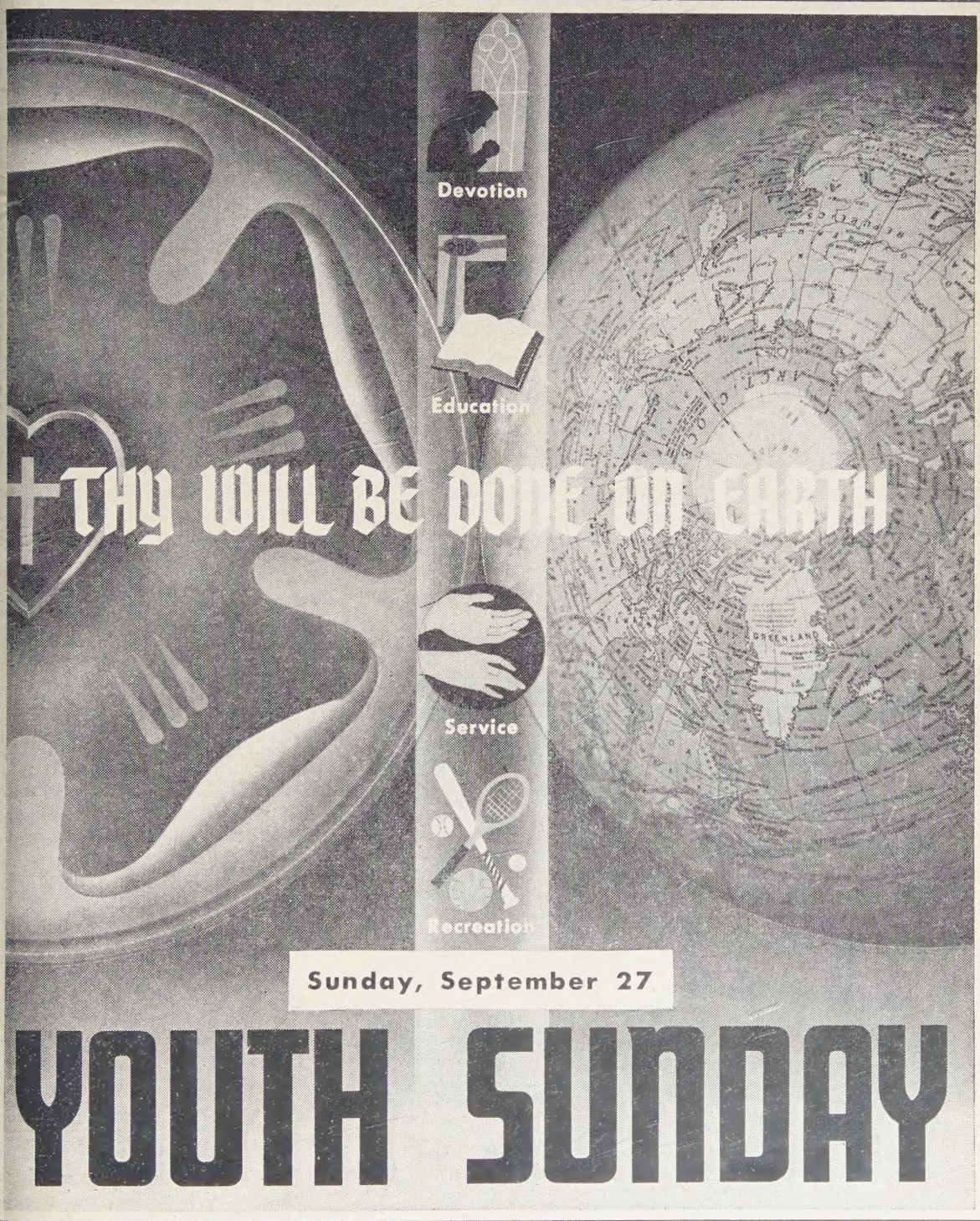
# Lutheran Herald




LUME XXXVII MINNEAPOLIS, MINN., SEPTEMBER 22, 1953 NUMBER 38

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

# Within the E.L.C.

## PERSONS

**The Rev. J. A. Wangberg,** 81 years of age, preached Aug. 23 his farewell sermon at Ottosen, Iowa, a parish which he has served since 1948. He will be living at 3237 7th Ave., Council Bluffs, Iowa.

**The Rev. M. B. Quill** has terminated his ministry in Lincoln Church, Ridgeway, Iowa, which he began in 1935. He has moved to Decorah, Iowa. He preached his farewell sermon Sunday, Aug. 16. Later in the day a farewell reception was held for him and Mrs. Quill, who were the recipients of gifts from the congregation.

**Dr. C. M. Granskou** was honored by the Board of Trustees of St. Olaf College at a luncheon in Northfield, Minn., Aug. 31, the tenth anniversary of his becoming the president of the college. Speaking on behalf of the board was the Rev. Melford S. Knutson, Albert Lea, Minn.

**The Rev. Norman G. Anderson,** for the past two years professor of sociology at Concordia College, Moorhead, Minn., is now pastor of St. Stephen's Church in West St. Paul, Minn.

**The Rev. C. A. Gisselquist,** Jasper, Minn., has accepted a call to St. John Church, Sioux City, Iowa.

## DISTRICTS

### Eastern

**Oak Park, Ill.** United Lutheran Church launched on Homecoming Sunday, Sept. 13, a campaign for raising a thankoffering to celebrate the 25th anniversary of the dedication of its church edifice. The period beginning with the date mentioned and ending with Nov. 15 is designated as "eight weeks of prayer and sacrifice for a worthy cause."

**New York, N. Y.** The 14th annual Labor Day Christian Conference took place Sept. 7 at Camp Norge. Among the speakers were the Rev. Leif T. Gulbrandsen, pastor of Trinity Church, Flushing; the Rev. Ivar Aas, associate pastor of Trinity Church, Brooklyn; Dr. Erling S. Wedding; Mr. S. Abrahamsen; and Missionary Olafur Olafsson from Iceland.

### South Dakota

**Wild Horse, Colo.** Our Saviour's congregation of the parish of the Rev. F. L. Damgaard has enlarged its church to twice its former size. At the rededication services the Rev. A. A. Nelson of Denver officiated.

## WISCONSIN CITY DEDICATES NEW GOTHIC CHURCH

The above picture is an interior view of the new church, of Gothic design, erected by Central Lutheran Church of Edgerton, Wis., parish of the Rev. J. R. Hestenes. The old church forms the parish house section of the church plant. The new fane was dedicated July 19 by Dr. Martin Anderson, president of the Eastern District. In the forenoon of the day named the Rev. E. A. Grefthen preached. In the evening W. W. Guetzlaff of Milwaukee gave an organ concert.

## FROM THE DEPARTMEN OF CHARITIES

Mr. Don Moe, director of the Svee Children's Home, Farg Dak., for the past three years, h cepted the position of superint at the Parkland Children's Everett, Washington. He will s Mr. Arthur Olson, who will be to Coeur d'Alene, Idaho, as su tendent of the Coeur d'Alene

Mr. Moe and his family w leaving Fargo when a succes named for the post he is vacati

* * *

The recently completed inf and chapel of the Lutheran Ol ple's Home, Madison, Minnesot be dedicated at a service held S ber 27 at 2:30 P.M. Dr. J. A. Aa is the speaker.

At the same service, Mr. E. C. son will be installed as superint of the Home by Dr. M. A. I executive secretary of the Bo Charities. Mr. Jacobson has beer present position since the resig of the Rev. R. R. Syrdal ear spring.

The Lutheran Old People's began operating in the Ladies' tory, of the former Lutheran N School in 1944 and since that ti served the Montevideo, Lac qu Willmar, and Rock Valley Circ

## OBITUARIES

### The Rev. Olaf Guldseth

The Rev. Olaf Guldseth, Mi lis, Minn., died Sept. 7, almost 9 of age. Funeral services were he 10 at Bethel Church, Minneapo J. A. Aasgaard preaching the and the Rev. A. C. Lehman, loci, officiating. Pastor Guldse born Oct. 12, 1862, in Tron Norway. Attended Hauge's Min in School and Luther Semin Oslo, graduating from the latte in 1887. Immigrated in 1888. as pastor in the following p Eleva, Wis., 1888-92; Eau Clair 1892-93; Chicago, Ill., 1894-9 Forest, Wis., 1898-1900; Park N. Dak., 1901-10. Was secretar U. C. Board of Home Missio 17, and then served for more years as executive secretary of th Mission. He wrote a number c and tracts in the Norwegian la and did considerable editoria throughout the many years of istry. In 1888 he married Lisa who survives him together wi daughters, four sons, and a nu grandchildren. One son, Bernh

(Continued on

UME XXXVII . . . NUMBER 38
nneapolis, Minn., Sept. 22, 1953

Lutheran Herald

# he Living, Militant Church

Thomas I. Lee
China Missionary of The Evangelical Lutheran Church

e early Church was a militant Church. Without ıting men like Wycliffe, Luther, Calvin, Zwingli, ox, and others after the Tenth Century A.D., there ght never have been a Protestant Church. Without efiant and fighting Martin Luther, the Church might e continued its way in spiritual darkness, with its h cost of salvation, while the gracious message of d's Word remained a sealed Book. And now, with- a mental, spiritual alertness that distinguishes be- en "the things of God" and the "tributes of the rld," the Church is in danger of becoming enmeshed the tentacles of Communism, which today boasts of control of one half of the world's population.

Communism, in its first outward approach to an ividual, to a group, or to a nation, is considerate, d, and sympathetic, as it brings its tribute of relief l promises its Utopia. Once that individual or group nation is within its power, Communism rules with ds of steel. The tender look and pleasant mien e way to a mask of iron that can crush and kill ent and stranger alike, without discrimination. The tle facade gives place to a fanatic and militant zeal t overwhelms its opponents.

at is the tactic which overwhelmed and divided the lion members of the Protestant Christian Church in na. There are two Protestant Churches there today. e is the government-organized and controlled Church, own as *"The Oppose America-Aid Korea, Three Reform Church of Christ in China."* To bring ut its organization, the Communist Party, pretend- concern for the Church, called together 158 de- inational leaders—the cream of Church, from all parts of China, he expense of the Government, a so-called Christian Conference April of 1951. That group of urch leaders, after a six-day poli- l conference, effected an organization which has become Communism's potent force of political propaganda in China.

The background for this new Church was prepared by a group of forty church leaders conferring with highest Communist government officers in Peking in May of 1950. On September 23, 1950, this group officially issued the Church's *Manifesto,* calling upon all Protestant church members to acquiesce with their signatures. Through this co-operation between Church and State, compromise was effected. There would be no persecution of the Church, and there could be no Christian martyrdom charged against the Communist Party.

Though Communism denies God and scoffs at all religion, this church group exists by the grace of the Communist Party as long as that regime will have use for it. When the ruling power becomes so strong that it no longer covets the aid of the Church, it will only need another turn of the political key and this present prominent "Oppose America-Aid Korea, Three Self Reform Church of Christ in China" will destroy itself.

There is another Protestant Church in China. It is nameless—because it is underground. We know of individuals and groups unwilling to compromise their Christian faith and launch out into a religion of hate—who have separated themselves from the Church of the State. In our own synodical group of the Mission, there are many who refuse to attend the so-called services, which are political studies and propaganda. It is known that evangelistic workers quietly go about comforting Christians with the Word and prayer. Groups of Christians in the larger cities meet regularly in packed churches to feed hungry hearts on the Word of Life.

The Three Self Reform Church has nicely divided the Church in two groups. One is the Shu-Ling Pai, or the Spiritually-minded Evangelical Group. The other is the Sha-Hui Pai, or Social Gospelers. To be adjudged as being affiliated with the former group is becoming a serious matter. They are charged with being reactionaries, friendly to the West, probably spies in the service

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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of the Imperialists. Several leading evangelists in China have been so charged, tried and sentenced, and imprisoned. Outstanding in this respect was the Rev. Tung Ling Ku of Kaifeng, Honan. In December, 1951, he was charged by the Church leaders of Kaifeng, Honan, with being a reactionary and refusing to co-operate with the organized Church. He was tried and sentenced and imprisoned on December 30, 1951, and no word has been heard of him since—though he left a wife and several children. One of his prosecutors was made Bishop in Honan Province the following year. Today no one can know the number of Chinese Christian leaders who have been charged and imprisoned; who have died or been executed rather than acquiesce and enter into the diabolical policy of "The Oppose America-Aid Korea, Three Self Reform Church" which is wedded to the Communist Government.

Outstanding witness of the Evangelical group is Rev. Wang Ming Tao of Peking, an independent Chinese pastor and noted evangelist, whose denominational background I cannot definitely state. The Reformed Three Self Church had brought charges against Pastor Wang, but he continues to preach the Word to a packed church, twice every Sunday. His messages are without political tint. He publishes a Quarterly called *Spiritual Food,* and it is just that. We have before us the Twenty-Fifth Anniversary number—No. 100, published in December, 1951. While the Three Self Reform Church was vigorously carrying out its denunciation of missionaries and their missions, and practising the satanic Accusation Campaign, the Rev. Wang Ming Tao produced a marvelous testimony of his faith and courage in that anniversary number.

Let us hear the Rev. Wang Ming Tao tell us, as we translate directly from the Chinese:

"I do not know how many of the present readers of *Spiritual Food* magazine have been continuously reading the magazine since its foundation (March, 1927) through to this one hundredth issue. I am sure that many of the readers would like to have all of the material that has been published in *Spiritual Food* through the twenty-five years published for them in one set. To tell you all of this at one time would be a thing impossible. But, I shall add an Appendix to this number showing the index of contents of each copy and the subject matter for the whole twenty-five years. Further, I am also willing to reprint two articles which appeared in the first issue—The Introduction and Martin Luther's Prayer—in order that this will serve as a special anniversary number, and also that my readers may know the motive and purpose of this publication. And that you may also understand the determination and preparation with which I undertook the publication.

"I already knew at that time that if I faithfully proclaimed the Word of God and rebuked the sins, evil, and the doctrine-destroying teachings in the rupted and nominal Church, that I should surely the opposition and the persecution that met M Luther. But there was one difference. The Church was not faced with as great an opponent as the of the Roman Church of the Sixteenth Century. fore, the enemy could not with authority and crush one who was faithfully preaching the though it would unwillingly see men rise up to out the depths of corruption and doctrinal dem which they had sunk. Under these conditions th who faithfully preaches the Word of God canne expect to meet opposition from some leaders i Church, and from church members who are spir dead, in the form of malicious slander and curs know that this will come to pass. I am prepared to it all. I covet the faithfulness and courage of M Luther. Therefore, I again in this issue of *Sp Food* reprint his prayer."

Here we shall include a translation from the G of Martin Luther's Prayer just prior to his entran the presence of Emperor Charles V at Worms in

"Almighty and Eternal God! How fearful World as it bares its great teeth to eat me up! weak is my heart as it rests in Thee! My God, h that I may thwart the wisdom of this world! D that Thou arise and work. This is Thy work a mine! I have come here not on a matter of m choice. I have no quarrel with the rulers of this I myself would wish to spend my days in ha and peace! But the affairs of this day are for Thy Thy cause is just and righteous and everlasting! I plead with Thee, help me! Thou art faithf unchanging! I am trusting no man now! God, m wilt Thou not hear me? Art Thou dead? Inde but Thou hast hid Thyself! Lord, my God, wh Thou! Come! Come! Thou hast already chosen do the work of this day; this I know. God, I plea Thee, arise and work! I pray Thee for the Thy beloved Son, Jesus Christ, who is at my si is my Fortress; He is my Shield; He is also my D Now I am prepared and ready. Ready to give for Thy Truth, weak and helpless as a lamb. the world is filled with devils, though for puni they put me in the stocks, and tear me to pi cut me up; yes, even though they burn me t yet is my life with Thee! To this end I have received Thy Word as a pledge that is sure. God, I pray Thee help me, Amen!"

In retrospect, as we look upon the seeming cata ruins of 150 years of mission work in China, challenged to wonder if there has not been a

t-coming in our evangelistic education and witness. , out of thousands of Christian leaders, are there ew men like Wang Ming Tao? Why did the rch so readily compromise, and, probably the vast rity of them, unwillingly become the agents of a le government, instead of continuing with a Chris- witness? There have been many attempted an- s. About two and one half years ago, we saw a idential report, prepared, we believe, by mission- who had been connected with the National Chris- Council of China. (The statement, though printed, unsigned.) They were trying to find the reason for Church going over so completely to the program of mmunism. One of the suggestions made was that Church—because of its youth—was not thoroughly nded in Christian doctrine. That may be true and ld therefore emphasize the necessity of the spiritual utrements advised by Paul in his letter to the Ephe- s (Eph. 6:10-18).

ut, is it not possible that we who were the mission- s in China have failed to prepare the Church to be ffering Church? There was always so much suffer- there that the Gospel of Jesus Christ was offered panacea for all of their troubles. Though we knew Word, we may have forgotten to impress upon the verts the fact that Jesus said the World would hate n for their faith, and that as His followers they had e cross-bearers.

would now appear that as Communism rolled like ge curtain down over China, the Christian Church at a loss as to what to do. There were so many rts. Some Chinese Christian leaders immediately n busying themselves with the study and the teach- of dialectic materialism. Seasoned missionaries urged Church to co-operate with the new regime, which rrently would engulf not only China but all of heast Asia. Co-operation meant compromise, but it done by many with the hope that there might be ighter day, when they could return to the "old s." There was much confusion of thinking. The lt of it all was that the Church of China innocently ked into a clever and subtile trap laid by the Com- ist Party and a few of their previously trained chmen who had positions in the Church. The lead- are now spending their time with political studies propaganda instead of the preaching of the Gospel. v far short they have come of Paul's aim: "I am rmined not to know anything among you save s Christ and Him crucified." How few there are the Rev. Wang Ming Tao, with his vision fixed he Crucified Christ!

ilippians 3:10 has always been a favorite Scripture age with the writer. In the earlier days of our istry we often used it as a text, coveting the power hrist and the Resurrection victory. We do not know how it happened, but we seemed to find no special use for the last two clauses of that tenth verse. However, the last years in China have made it clear that accepting Christ is not a guarantee that there will be no suffering. We have become more aware that a follower of Christ must expect persecution, and that one is constantly facing a struggle with evil forces. There can be no compromise.

One wonders what would have happened in our American churches if suddenly and unexpectedly we would be faced with the situation that burst upon China. Surely, we should be alert and prepared, for there are forces preparing to take over. There must be material preparation for defense, but the spiritual preparation is even more essential.

*"Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand"* (Eph. 6:13).

Finally, let us not forget China, though missionaries have withdrawn from the mainland. Remember that probably two thirds of the Protestant Christians have not affiliated themselves with the Three Self Reform Church. But, they may be fearful, confused, and suffering in many ways. Being mindful of Christ's promise of the Holy Spirit, let us pray for those people that He will be their Teacher, Remembrancer, Comforter, and Guide, keeping the faithful—unto death, if need be. Let us remember the other one third of the Church —The Three Self Reform Church—praying that they may turn again—not to the West with its missions and missionaries—but to Jesus Christ, and that they

*"May know Him, and the power of His resurrection, and the fellowship of His suffering, being made comformable unto His death"* (Phil. 3:10).

August 19, 1953

## HE REPAIRED BIBLES

Fred Seitz, plate-repairman for the American Bible Society, has retired after 42 years with the Society. "Printing Bibles is different from any other kind of printing," Seitz says. These same plates are used for edition after edition of hundreds of thousands of copies until they are worn down and need to be repaired. For this fine work Seitz used an oculist's magnifying glass. Probably he would discover an "i" had lost its dot which needed replacing and might be the only correction necessary on that plate. All plates are carefully checked, for a Bible is usually a permanent possession and must be letter perfect.

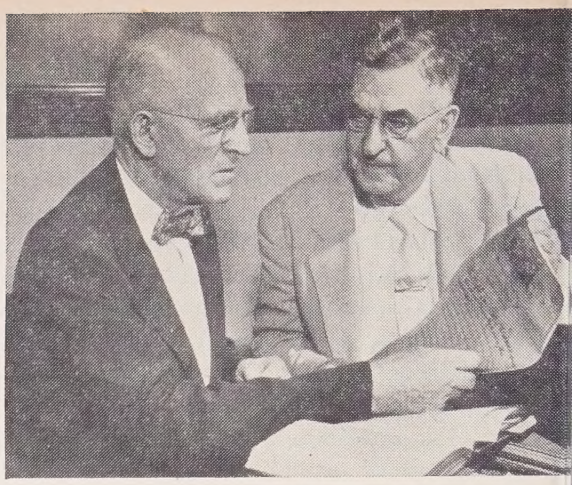
One of the by-products of his job was to seal, by machine, the water-proof envelope in which, during the war, the American Bible Society placed a New Testament. This envelope was one of the furnishings to be found on life rafts. Another requirement was a

(Continued on page 868)

# Commemorating a Heritage

## 1853 - 1953

Prepared by the ELC Office of Public Relations



Historical references, a century old, are examined by Dr. J. C. K. Preus (left) who edited an anthology of contributions by authors, and Dr. T. F. Gullixson, chairman of the Synod C committee. The volume, "A Hundred Years Ago," is pla release this fall in connection with the observances.

**P**lans are complete for commemorating the 100th anniversary of one of the pioneer synods in what is now The Evangelical Lutheran Church. Observances marking the anniversary of the constitutional convention of the former Norwegian Synod are scheduled at Luther Valley in southern Wisconsin on October 4, and at Luther College on October 18.

Although the ELC in 1943 celebrated the centennial of the beginnings of organized church work among our people, the festivities this fall have been scheduled as a result of a resolution adopted at the 1952 ELC General Convention which officially designated the observation of the founding of the Synod of the Norwegian Evangelical Lutheran Church.

To mark the anniversary, a book, *A Hundred Years Ago (With an Old Heritage into a New Land),* with historical sketches by some 13 contributors, is being published by Augsburg Publishing House.

A centennial cantata, *Thee God We Praise,* has been composed by Dr. Sigvart A. Hofland of the Luther College music faculty. With texts from Scripture arranged for soprano, tenor, and baritone soloists and chorus, the work will be sung at both area observances by the Nordic Cathedral Choir of Luther College, directed by Mr. Weston Noble.

**O**ctober 4, 1853, is the date of an important event in Lutheranism in America. The Luther Valley congregation, near Beloit and Orfordville, Wisconsin, organized earlier in 1844, was host to the convention which ratified the constitution for the Norwegian Synod. At a series of preliminary meetings of pastors and delegates from organized congregations, held at Muskego and at Koshkonong, Wisconsin, a constitution had been drafted. At Luther Valley, in October 1853, it was given final approval, permanent officers and boards were elected, and the Synod began to function.

At the centennial observances at Luther Valley Oct. 4, ELC president, Dr. J. A. Aasgaard, will preach morning worship service, the first of three festiv day. The cantata will have its premiere perform the afternoon. Afternoon and evening speakers J. C. K. Preus, Dr. T. F. Gullixson, and Dr. S. vold.

**T**he October 18 observance at Luther College, D Iowa, will be held in conjunction with the ann homecoming. The 50th Jubilee of the synod, in 1 also held on the Luther campus. The "University established over a century ago by the pioneer chu who organized the synod at Luther Valley, eve in Luther College in 1861.

An 11 a.m. festival worship will be held i Preus Gymnasium, with the sermon by Dr. J. gaard and anthems by the Nordic Cathedral C the 3 p.m. program, Dr. Christian K. Preus, Ferg Minnesota, will speak and the cantata will b Dr. T. F. Gullixson will preside. Dr. Roy Ha Mason City, Iowa, will be the evening speake 7:30 program which will also include a concer Luther College Concert Band. The Norwegian can Historical Museum in Decorah will have centennial historical display.

**I**n the preface to the volume, *A Hundred Ye* the centennial committee, with Dr. T. F. G president of Luther Theological Seminary as c states that "the 1952 convention of the ELC fitting to commemorate the one hundredth an of the constitutional convention of the Norwegi a parent organization which, more directly t

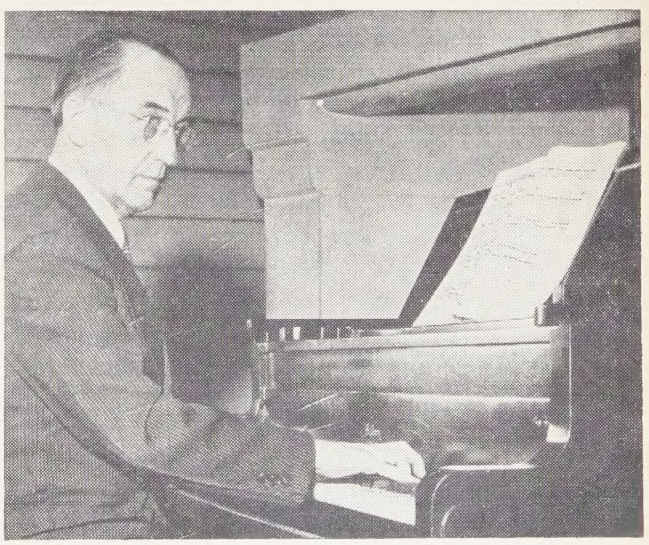
group, reflected the theology, the liturgy, the tra-
, and the history of the Church of Norway."
nting to the fact that the United States is still
sted in the personality and attitudes of the found-
athers, the committee noted that the ELC is "a
ring of many streams of influence and tendency"
e roots go deep and in different directions and
e constitution and polity "are the product of much
ge, experience, and study."
e book was published, they state, because "the years
the forgotten mother tongue conspire to conceal
most readers of today the realities of a hundred
ago." The editors hope that such a publication
'contribute to a better understanding of the Church
day by renewed acquaintance with the antecedents
the labors of those who worked with the founda-
."
e task of editing and compiling the anthology went
r. J. C. K. Preus, general secretary of the Board of
tian Education and a member of the committee
he edition, together with Dr. Gullixson and Dr.
Reinertson, Southern Minnesota District president.
Preus, together with his wife, spent several months
search and readying the manuscripts for publica-
by the time of the observances this fall.
apters written by Dr. Gullixson, Dr. Herman Lar-
history professor at Concordia College, and Dr.
K. Preus, depict the development of the former
e synod from the beginning of the work of such
as Clausen, Dietrichson, and Stub in the settle-
s of Muskego, Fox River Valley, Chicago, Luther
y, Koshkonong, and surrounding area.
. E. L. Fevold, associate professor of religion at
ordia College, traces the development of the Coon
y and Goodhue settlements, the beginnings of Lu-
and St. Olaf, and Laur. Larsen's missionary jour-
Prof. Gerhard Frost of Luther College follows the
and southern Minnesota settlements.
ckground material for the entire movement to
rica and the religious and cultural heritage out of
h the American Church came is provided by Dr.
Iversen, church history professor at Luther Theo-
al Seminary. Transition to the American scene and
oblems and movements are sketched by Dr. N. M.
aker, San Diego, California.
picture of the early education movements is given
Irs. G. A. Sundby, Decorah, Iowa. Dr. E. Clifford
on, church history professor at Luther Seminary,
made a study of Norwegian Lutheran polity and
h constitutions, and Dr. O. G. Malmin, editor of
*eran Herald,* presents a survey of the work done in
eld of publications.

Others contributing to the book are Dr. A. S. Burgess, missions professor at Luther Seminary, who devotes a chapter to foreign and American missions; Dr. Magnus A. Dahlen, ELC charities executive, who traces the work in social welfare; Dr. Laurence Field, church music professor at Luther Seminary, who reviews the contribution to the field of music in the first century of Norse life in America. Mrs. G. A. Sundby has devoted a second chapter to the work of women in church life.

Members of the planning committee for the observances in addition to the chairman, Dr. Gullixson, are Dr. Martin Anderson, president of the Eastern District of the ELC, and the Rev. Marcus Lewis, Beloit, Wisconsin, pastor of the Luther Valley congregation (these two constitute a sub-committee for the October 4 festival); Dr. J. W. Ylvisaker, president of Luther College, and the Rev. E. J. Nesset, pastor at Orfordville, Wisconsin (the latter two are the committee for the October 18 festival).

"Our own Evangelical Lutheran Church is what it is, under God's grace, because of heritage and environment," observed Dr. Gullixson concerning the forthcoming celebrations. "It is impossible to understand fully what the Church is today without knowing the influence that molded and followed our fathers as they came from Norway one hundred years ago.

"There is a challenge here for students of today to hold open the records of the past and to interpret in the language of the land what they find there concerning those who brought our great heritage into American church life."



At work on his centennial cantata, "Thee God We Praise," is the composer, Dr. Sigvart A. Hofland of the Luther College music faculty. The work, using texts from the Bible in seven episodes, will be sung at Luther Valley, Wisconsin, October 4 and at Luther College, Decorah, Iowa, October 18 by the Nordic Cathedral Choir.

# "Christ in Our Home"

How would you like to set up court right in your own home? That is exactly what you are being invited to do. You and yours will be judge and jury. The verdict is up to you.

Up for trial is the first quarter of "Christ in Our Home," a new daily devotional booklet now in the hands of the printer. For years a deep need has been felt and expressed in our ELC for a booklet of our very own. Recognizing this, our Commission on Evangelism decided to publish "Christ in Our Home." The first issue covers the first three months of 1954.

The date of the trial is not far away. The first printing of "Christ in Our Home" will be out around the middle of October. Shortly afterwards, every ELC pastor will receive a sample copy. From then on court is in session. Yes, yours is the verdict.

In order to try to help produce something that you want and need, our director of Evangelism, the Reverend Conrad M. Thompson, prepared and sent out a questionnaire to each circuit director of evangelism in the ELC. The response was very good. The responding pastors almost without exception thought the booklet should be simple in style and aimed at the family with younger as well as older children. Evidently you pastors and you parishioners agree with Evangelism Director Thompson and the Commission in wanting something geared to the family, and making Christ glorious. "Christ in Our Home" was therefore chosen as the title of the booklet.

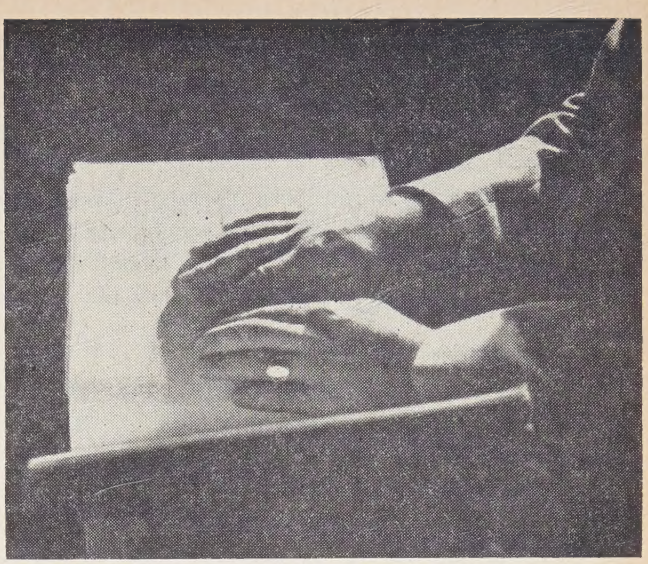
No devotional literature shall take the place of the Bible. "Christ in Our Home" is intended to be the Bible's companion. For each day a passage of Scripture is cited to be read. A shorter portion of the Word is printed in bold type, and then comes a simple, illustrated presentation of God's truth. A great majority of the pastors answering the questionnaire suggested that the booklet should contain a brief prayer for each day. Their suggestions have been followed in "Christ in Our Home." A substantial majority of these pastors wanted a question, a quotation, a poem, or a hymn at the close of the devotional to stimulate thought and discu You will find all these in "Christ in Our Home." I to show how Christianity applies to daily life. You it practical. You may find it so practical it hurts pastor suggests that we need real jabs and kicks o a while. You will probably not often fall asleep reading "Christ in Our Home." It does not ta the Catechism as such, but the Catechism is occ ally referred to. Catechism truths are often br out, but "grabbed by their practical-devotional Cognizance is taken of the Church Year. At le Sundays, "Christ in Our Home" treats a Gosp Epistle, or a Lesson for the day. Repentance, tr Christ, forgiveness, life and victory in Christ— are the notes that recur in "Christ in Our Hom

In size it is about the same as most such booklet being published. In price also it will bear comp with any. In publishing "Christ in Our Home," is no intention of implying that booklets now used are inferior. It is hoped, however, that wi own publication we shall under God fulfill even the daily spiritual needs of our people, particula our children. Was it not Luther who said in effe I speak so the simplest know what I mean, then p even the doctors of theology will understand?" be that through "Christ in Our Home" both you old, both as families and as individuals can be to deeper trust in God and more grateful service t

So you are the judge. You may either borrow t dence from your pastor when he gets his sample may get your own copy of "Christ in Our Home Augsburg. Surely this devotional booklet can proved upon. It is up to you to help improve i your suggestions. But pioneer in launching it wit Division of Evangelism, and you can make it wh will. In fact, you yourself may be helping write it than you think. Will you help put "Christ in Our in our homes by January 1, 1954? Your ver awaited.

# ur
# xpanded Ministry

Stewart Dale



Will your hands have a part in fulfilling the prophecy of Isaiah when he said, "In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of darkness"?

ıturies before the coming of the Savior the Prophet ah said, "In that day shall the deaf hear the words he book, and the eyes of the blind shall see out of curity and out of darkness" (Isaiah 29:18).

Ve know that when the Son of Man lived here on h this prophecy was fulfilled. On numerous occa- ıs He opened the eyes of the blind and made the f hear. But our Lord was not only concerned that physical eyes and ears of the deaf and the blind be ned. He was also concerned that they "hear the ds of the Book."

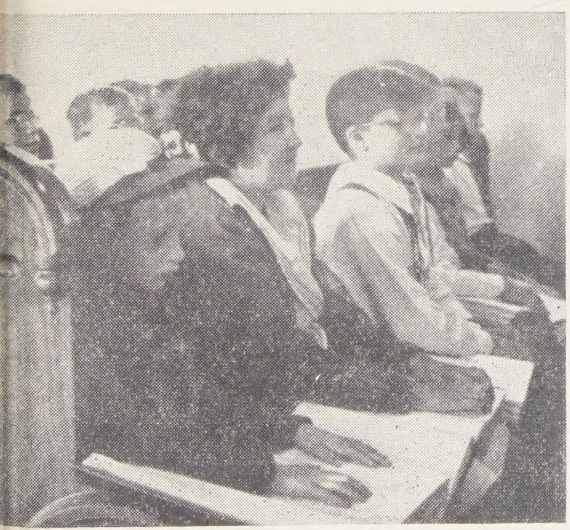
Vhen Jesus commanded His disciples to preach the spel to all the world, the blind and the deaf were uded in that command. The Church must be con- ned that the deaf hear the words of the Book, and the eyes of the blind "see out of obscurity and out (spiritual) darkness."

or more than fifty years The Evangelical Lutheran ırch has been concerned that the deaf and the blind r the words of the Book. In 1900 a mission was blished for the deaf and the blind in Faribault, nnesota. Since that time a spiritual ministry has been ied on among the students who attend the Minne- School for the Deaf and the Minnesota Braille and ht Saving School, and among the deaf in the vicin- of Faribault.

t first this ministry was carried on in connection with one of the local churches in the city. At the time of the merger of three Norwegian Lutheran congregations in Faribault, the Mission became a separate congregation.

Through the years the work has progressed. Pastor H. O. Bjorlie, who ministered to the deaf and the blind for almost 30 years, saw, before his death, his dream of a new church building become a reality. Today this beautiful church, called *Ephphatha,* is considered to be one of the finest of its kind in the country.

Because only one pastor in The Evangelical Lutheran Church has been engaged full-time in this type of work in the past, it has been possible to carry on only a limited ministry among the deaf and blind in areas beyond the borders of Minnesota, although some efforts have been made in some other areas.



aille students singing from their Braille hymnals. There are more 35,000 such students in America attending some kind of school the deaf or blind.

At the biennial convention of The Evangelical Lutheran Church held in 1952 the following resolution was passed:

*"Whereas,* significant blessings have attended our Church's ministry to the deaf and the blind; and

*"Whereas,* we have still neglected much of our responsibility and have failed to grasp our opportunities in this type of service, for the Church must follow in the footsteps of the Lord of the Church of whom it was said, 'He doeth all things well; he maketh both the deaf to hear and the dumb to speak';

*"Be It Resolved,* That the Board of Charities be instructed to expand this special ministry to the blind and deaf."

In response to this mandate of the Church, the writer, who has been in charge of the Ephphatha Mission since 1948, will be promotional and field director in the ex-

panded program. Pastor Ingvald Thvedt, formerly of Crosby, North Dakota, has been called to become pastor and director of the work now being done at the Ephphatha Church Mission among the students and adults in Faribault.

I am located in Minneapolis (3112 E. Minnehaha Parkway), and will attempt to develop some of the new phases of the work that have been started in other areas and to determine new fields of service that should be entered.

Services for the deaf will be conducted in the sign language for the deaf in outlying areas. A new congregation for the deaf has been started in the Twin Cities. Efforts will be made to establish closer contact with former students who have attended the mission. Surveys will be made of the spiritual needs in schools for the deaf and the blind in other states.

Attempts will be made to reach more of the blind throughout the world with Braille and talking book literature. Governments in foreign countries are establishing education facilities for the blind, and the Church must be alert to possible opportunities in these fields also. Already some Braille materials have been sent to missionaries in Japan.

A greater emphasis will be placed on what might be called an "indirect ministry." Attempts will be made to encourage Christian young people to train for work among the handicapped in various capacities.

Recently Augustana College in Sioux Falls, South Dakota, inaugurated a program for training teachers for schools for the deaf. This is one of the first attempts by any church college to train teachers for this very important field. There is a grave shortage c trained teachers in most schools for the deaf in A and in many schools for the blind.

Pastor Dale preaches to the deaf in sign languag

Another phase of the indirect ministry is th mation, counsel, and advice given to the people t out the Church concerning the handicapped communities. Often people are not aware of th facilities that are available for the deaf and th in their own localities or from church or gov organizations that can open whole new avenue ing, spiritually and otherwise. A mere word c mation has often changed the entire future c a handicapped individual.

Through contacts with organizations and inc throughout the Church, efforts will be made the people as to what can be done for the d blind in their own communities and in the en gram.

Deaf students taking part in the worship service in sign language

The Ephphatha Church Mission in Faribault i the most unique in the world, as it is one of if not the only one, that ministers exclusively deaf and blind. There is probably no church wo hands play such an important part. To the de word comes through the hands of the pastor as H in the sign language. The responses of the dea worship are also with the hands.

The hands of the blind are their eyes as t the words of the hymns from their Braille Since students who attend schools for the bl schools for the deaf are away from home muc time for nine months out of the year, the pa mission of this kind must carry on a more

nistry with the individual student than is necessary a regular congregation.

Contact with the parents and the church back home very important, necessitating a great amount of correspondence. What a ministry of this kind means to ents of handicapped children can hardly be overmated. The following excerpts from a letter of appretion that came to the Mission is an example:

I had to write to you how I enjoyed the confirmation vice. I hope your teaching helps them later on in . I wanted to tell you that since school has been ..... has been reading the Bible every night. I oy watching him reading it for it brings a wonder- feeling to a person to see a deaf person reading the ble. I only pray the rest of the class will take it to rt as he did. We are all so grateful for your wonder- patience and guidance with ..... Thank you everything. I can't tell you how much it means to to see the wonderful person ..... has turned out be."

Teaching a totally deaf child and a hearing child y be compared to that of filling two salt shakers, one h the cover on and the other with it removed. Both eventually be filled, but the task of filling the ker through the small openings at the top requires re time and patience than filling one with the cover moved. The deaf have the mental capacity to learn, their deafness proves to be a very formidable, but insurmountable, restriction, through which knowlge can pass, whether it be secular or spiritual owledge.

A twenty-five minute sound film entitled, "Ephpha-" was released last fall and is available from ELC ms, 57 South Fourth Street, Minneapolis. This film he story of a boy who became blind and of a deaf ; it shows how the Ephphatha Church Mission be- ne the door of opportunity and spiritual blessing for se and other students who attend a state school for deaf or blind.

A fourteen minute recorded radio program is also ilable for use on radio stations.

f people throughout the Church know of anyone h a visual or hearing handicap who may be bene- d by the facilities of the mission, they are urged to d such names to one of the pastors now working in s field.

Anything that pertains to students in Minnesota who or will be attending the Minnesota School for the af or the Minnesota Braille and Sight Saving School uld be sent to Pastor Thvedt in Faribault. Contri- ions should also be sent there.

Correspondence that is related to the promotional ivities should be addressed to me. In any case, the uest will be referred to the pastor who is most close- associated with that phase of the work.

# Book Mission Brevities

M. O. Sumstad

This column is being read by many. The large volume of orders for sample kits offered in the August 5 issue is proof. Besides, we could fill a month's space with words of appreciation of this regular column.

## Golden Opportunity

September is the month when we seek to alert Sunday school teachers to the rich opportunities that are theirs for real mission work through distribution of our tracts. Every Sunday school will have one or more pupils from unchurched homes where Christian literature is scarce. Such spiritually starved homes are in special need of Christian tracts, a need which you can help to meet by the simple method of sending tracts home with the pupils.

Book Mission offers a wide variety of Christian tracts suitable for giving to pupils from the beginners to adults. For the little ones we have three collections of prayers: *Little Folded Hands, Little Trusting Hearts,* and *His Little Ones.* This latest one has a few Scripture passages on the back cover which tell of the love of Jesus for children, as well as some passages that should prove challenging to parents, stirring them to greater zeal for their God-given task of bringing up their children in the nurture and admonition of the Lord. The need for stimulating the prayer life of little children when they begin Sunday school is pointed up by the fact that some children give no evidence that praying has been a part of their lives. Many do not know the Lord's Prayer. Such children might be encouraged to try to memorize it by receiving one of our cards with the prayer in print. One is a small card which a child might like to carry in his blouse pocket, the other a regular-size tract beautifully illuminated, a card to add color and beauty to a child's room. Two other tracts are deeply appreciated by those who work with children. Both are beautifully colored. One shows Jesus as the Good Shepherd, the other, Jesus knocking at the door. Any child will be happy to receive such a tract to take home, and may not the Holy Spirit use it to arouse serious thoughts in hearts that have been indifferent and careless?

Every Sunday school has a room where books and other supplies needed by teachers are available. Would it not be worthwhile to keep in this room a supply of our tracts on which teachers might draw? This would obviate the necessity for each teacher to order tracts for distribution. This would probably make for more regular distribution.

God bless this and every other effort for the winning and keeping of precious souls!

# How Much Is Too Much?

Please read this quotation carefully: "The U. S. Brewer's Foundation has just sent out a booklet entitled *The ABC of Beer Advertising,* to its members and constituents. It tells its advertising agents what to do and what not to do. It is aimed at the mothers and the children in the home. The point is repeatedly made that the mother, as the traditional 'moral guardian of the home' and 'the family shopper as well' must be enlisted in that great company of those who believe that *Beer Belongs* in the home. Nothing must appear on the screen that would offend her moral sensibilities."

That is a quotation from a release by a rather recently formed group, "Committee Against Liquor Advertising," of the National Temperance and Prohibition Council. It is the second release we have received from the committee, and we are told that more will follow. As the name implies, the committee has been formed to carry on a "crusade against liquor advertising and beercasting." The parent body claims to represent "23 national organizations with a combined membership of more than 25,000,000." Presumably, the "crusade" will be two-pronged. An attempt will be made to arouse popular sentiment against promiscuous advertising of alcoholic beverages; and legislation forbidding it will be sought.

It strikes us that this is a "crusade" which should enlist the wholehearted support of all decent people in America. And that goes beyond those who have religious and moral scruples concerning the use of alcoholic beverages in any form or any amount. Suppose we leave that out of consideration for just a moment. Suppose we look at the subject from a simple civic angle. Suppose we confine ourselves to asking these questions: "Is it best for our country to be turned into a beer-drinking and wine-drinking nation? Does the history of nations which have done so give us confidence that it is for the best?" We suspect that the answer to those questions will be emphatically negative for a vast majority of the American people.

That makes the "crusade" alluded to decidedly pertinent. It seems to us that Americans in general may well ask, "How Much Is Too Much?" And the answer, so far as advertising of alcoholic beverages is concerned, must certainly be that advertising which has as its avowed purpose reaching not only the men, but the women, and even the children, is "too much."

We have deliberately refrained from couching this editorial note in terms of our religious convictions, not because we do not consider them the compelling ones (which we assuredly do), but in order to point up the fact that here is a problem which concerns others than those whose objections are on religious grounds. This is a "crusade" which should enlist all, not some.

# EDIT

## They

The following isn't the editorial which was sch
to appear here. The editor had written eight li
something which he thought would fill this space
he had a visitor who caused that editorial to be
out of the typewriter (possibly to be completed
other time), a sheet of blank paper to be inserte
an earnest effort made to write a few lines on
important subject, so close to the deadline that
will be little time to correct and polish.

Our visitor was a chaplain, a regular. He had
and arduous period of service (not as a chaplain)
the war. Upon his graduation from the semina
felt the call to the chaplaincy and hopes to dev
life to it. His name? No matter. We can write
frankly if we do not mention it or quote him d
Here is the burden of his "sermon" to the editor

There is a truce in Korea, for which all sho
thankful to God. But that doesn't mean that the
the various military services will be demobilize
sent home. Nor does it mean that men will
drawn into the armed forces from now on. Th
already in service will have to serve their allotte
and new ones will be going in steadily. Yet the
let-down in the interest of people in their men in
which is giving the chaplains a great deal of c
That is Part I of the chaplain's story.

Part II is that he, in common with all consci
Lutheran chaplains, is disturbed by what he is l
about too many of the Lutheran men with wh
comes in contact. There seems to be a lack of
mental training. He feels that both the home a
organized Church are at fault. Someway, the r
not seem to know as fully as they ought what it
to be Christians; what following Christ actually i
This lack of knowledge inevitably results in indi
to the organized Church, lack of interest in the o
privileges of worship, in public and in private
saddening example he cites eight ELC men wh
been in his unit, none of whom attended public
none of whom showed by their conduct that Ch
a reality in their lives and that Christianity was
for them.

Equally disturbing is the fact—growing out
fundamental weakness outlined above—that
many of the Lutheran men seem to have little

# IALS

## ng In

ding of the ethics of Christianity. They do not find Christian faith a bulwark against the floods of tation; they have not learned Christian discipline. en those (of whom there are, of course, many) who conscious of their relationship to Jesus as Savior and , the chaplain feels, have far too much difficulty in essing themselves concerning their Christian faith. hat respect the men who are members of various are far superior to them. The inevitable result is the witness of Lutheran men to their fellows is not l what it should be. There is too little of the mis- ary spirit among them.

ur chaplain friend is a Christian realist, and there- he is fully aware that he is generalizing from too facts. He has had a good deal of military service, ; but his period of service in the chaplaincy has not long enough to give him as broad a knowledge of litions as the years will bring. Therefore he simply the facts as he has seen them before the members ie Church he loves and asks that we all, pastors and le, give them serious thought. That, we submit, sensible and thoroughly Christian thing to do. On part, we are glad once again to devote editorial e to what a chaplain of our Church has to say. It ot the first time, and we hope that it will not be the

shall not here concern ourselves with the basic mat- of lack of fundamental training. After all, we re- ly devoted the major portion of an issue of Luther- Herald to the subject of Parish Education. No con- tious pastor and no Christian parents are unaware he problems involved, and we believe that it can fully be said that no congregation is neglecting to ll it can to strengthen its program of education for hildren and young people. Let the serious words of chaplain brother spur us on to still greater efforts! he matter of continuing our concern—as pastors, as vidual Christians, as congregations—for our men in armed forces, however, may well come in for re- ed discussion. The Evangelical Lutheran Church developed its program in this area to a high point ffectiveness, we feel. There is a special committee ie Church Council which is working unceasingly in ing contact with our chaplains; much effort is being forth to encourage congregations to keep in touch with their men. Latest move was recently announced in these pages: the appointment of Dr. Gynther Storaasli to head up this work. Dr. Storaasli spent the major part of his ministry as a regular Army chaplain. Since he retired from the Army, he has been in charge of the Bureau of Service to Military Personnel of the National Lutheran Council. He will begin his new work January 1. If we are not mistaken, the ELC is the only National Lutheran Council body which has arranged to have a man devote his entire time to this field. We mention these details because we would like to have our readers know that as a Church the ELC is mindful of its responsibilities.

What concerns us more is that our congregations shall not grow so accustomed to having a certain per cent of their young men in the armed forces that they do little about it. A very great many are doing much. The editor never attends his own church, for example, without being reminded of those of our members who are away; each Sunday's announcements include the name of a "Service Man of the Week," with the suggestion that letters be sent to him and that he be remembered in prayer. We know of other congregations, however, who seem to be doing little. Our chaplain visitor said that, in the space of a year, he had received only one letter from a Lutheran pastor regarding a man in his unit.

We wish it were possible to convey in words the impression of seriousness and earnestness which the chaplain made. That being impossible, all we can do is to lay the facts before our people once more, reminding us that the men are still going into the service and no doubt will be for a long, long time.

## Significant Centennial

Announcement is made elsewhere in this issue of the forthcoming festivities connected with the one hundredth anniversary of the founding of the Norwegian Synod. This is one of the three bodies which merged in 1917 to make up the present Evangelical Lutheran Church.

In reply to questions the editor has been asked, may we outline briefly the plans we have for observing this anniversary in Lutheran Herald. The two festival Sundays—one at Luther Valley, the other at Luther College —will of course be adequately covered. The book which is being printed in connection with the centennial will be featured in a special article. We have selected one of the "centennial congregations" of 1953 for a special feature story. And we hope that it will be possible also to have one or two historical articles. In this way it should be possible to remind our readers of this particular quarry of "the rock whence we were hewn."

# Give Through the Budget

Raymond M

The month of September marks a very important period for us in The Evangelical Lutheran Church in its gathering of tithes and offerings for its program of Christian work. This is the month in which the congregations again move into active attention to their Christian obligations and opportunities, both at home and away from home. Thus far in 1953 it is quite clear that a good start has been made on achieving the goals for the Budget and Lutheran World Action. There continues to be an excellent record of Christian concern which keeps the funds arriving. Every congregation, church board, and pastor should find encouragement in what has been done and the spirit in which it has been accomplished. Some will want to find in this record a special challenge to their own stewardship. The blessings of God are promised for such faithful stewardship of the Gospel through our offerings.

At this particular time there has been more money received than last year at the same date. That is good. It must also be faced that the percentage of the 3,000,000 received is somewhat lower than the percentage of the 2,100,000 received a year ago. In other words, there is something of a lag in progress toward this year's goal. It was not so in the beginning of the year but has come about largely during the summer months. Now is a good time to pick up the "lag."

The result of this situation is to make it a matter of concern for every member of the ELC that we do the things necessary to reach the 1953 goals. They are not excessive. In large part they simply have incorporated some of the items which were being met through special offerings and appeals, notably for Christian Education and Home Missions. The goals for 1953 are entirely within our grasp. They should be exceeded again just as we have been accustomed to exceeding our annual goals these past years!

The *time factor* is important now. We make a mistake when we delay our efforts to gather these funds in our congregations, hoping for some miracle without effort. The present weeks are extremely important. The end of October (end of the third quarter) would be a good date to set in many parishes for the full completion of the minimum goal, so as to permit the joy of giving more than that amount by year's end. Closely allied with this is the importance of *planning*. Time is not enough b It must be planned use of time. We must know we are going and when, in gathering these fur must decide how it is to be done! The planni be such as to bring the greatest spiritual benefi giver and not make it a matter of desperate a the closing weeks of the year. *Plan* carefully and fully, and then carry out the plan with a sens importance to a great cause.

It is also important that we count the im of *prayer*. We dare not forget that this is the God, work given to His Church to do. Thi something manufactured by men. The compul it is from the Holy Spirit. Therefore we can r beseech our Lord to fulfill it, beginning with our congregation and showing a brotherly con the fulfilling of it by others of our church fam urge upon the people of the ELC, in their daily and in their prayer fellowship with others, to bri matters before God.

(Continued o

RNS Ph

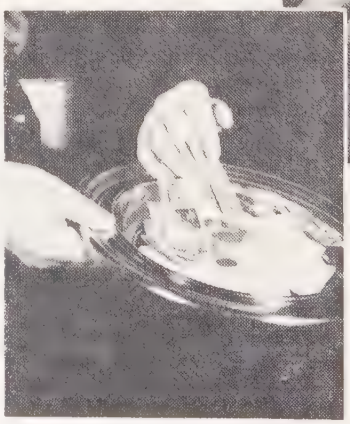


Photo by Eva Luoma

# oys' Work in the E.L.C.

Loren M. Ness
National Director

## New Brotherhood Developments in Canada

ouncement has been made by Dr. Mars Dale, dis- president, of the election of a district Men's Work mittee at the Canada District church convention ing in Edmonton in June. Members of the Com- ee are: *Mr. Luther Olson,* Camrose, Alberta; *Mr. d Erickson,* Vancouver, B. C.; *Mr. Ellsworth Peder-* Outlook, Sask.; and *Mr. D. McKill,* St. Anthony nue, Winnipeg, Man.

losely associated with them will be *Ernest Anderson,* look, Sask., district Boys' Work director, and *Arnold ii,* Torquay, Sask., district Placement Director.

will be the business of this committee to promote co-ordinate Men's Work in the district on a broader s for all men of the Church. The committee will y and follow through on the organization of local s. It will maintain contact with the Brotherhood he ELC through the national board and head- rters office. It will also take responsibility for re- ting and training leaders for organized Men's Work in Canada.

he district treasurer will receive and remit money tributed toward the Brotherhood Builders program, which he will retain 50c of every dollar for the k of the officers, district Boys' Work and Placement ectors.

n addition, the Pacific Circuit is the first in Canada rganize a circuit Brotherhood. At a recent conven- the following officers were elected: President— yd S. Erickson, Vancouver, B. C.; vice president— l E. Haave, New Westminster, B. C.; secretary— Howard Johnson, New Westminster, B. C.; and surer—Ole L. Olsen, Vancouver, B. C.

lans have been made for a joint Brotherhood gather- in the Vancouver area during the summer to get program under way. We congratulate the men of Pacific Circuit on their interest and initiative.

Laymen's Sunday will be observed throughout the Church on October 18. We ask your co-operation in making this a significant day in your congregation.

## Dual Presentation of Church Awards

On Sunday, June 21, both church awards were presented to young people of First Lutheran Church of Albert Lea. This is the first dual presention of these awards.

The God-Home-Country Award was given to 4-H'er *Susan Nelson.* Participants are (left to right): Ralph Summers, circuit Boys' Work director, Mr. and Mrs. Juel B. Nelson, Susan, Mrs. C. M. Beving, 4-H director, and Pastor F. J. Bolton, director of youth work.

Following this presentation the *Pro Deo et Patria* Award was given to *Star Scout Donald M. Johnson.* Participants are (left to right): Dale Heilman, Scoutmaster, Ralph Summers, Donald, Mr. and Mrs. Nordeen Johnson, and Pastor Bolton.

Congratulations to two fine young people of First Lutheran and to their parents and leaders.

# On Higher Ground

Harold B. Kildahl

THE SEVENTEENTH SUNDAY AFTER TRINITY
September 27, 1953
Text: Luke 14:1-11

Pin-point the purposes of the parable and its application to the critics of that day and you will find that our Lord was primarily interested in getting His worst critics to stand on higher ground. That's always His intent and purpose—He would have men, ordinary men, little men who work at grubby tasks, who follow routine blindly, who live in simple homes or palatial places, men of the road and the way, to get on higher ground and really live.

This portion of Scripture tells us that it is not divinely intended that men should govern their Christian thoughts, faith or lives by legalistic observances. This is not to say that the law is of no value or of no effect in life. It is valuable for it shows the Christian how to live, but it is not a minimum standard, nor is it a barometer of action in all situations. The law is negative. It consists of prohibitions and restraints, and apart from the fulfillment of the law in the perfect obedience of Jesus Christ the law will only kill. It is in Christ and His obedience that righteousness is found, where love comes in to live, by which men can finally stand on higher ground.

Those critics of Christ, men then and now, who think more highly of self than they ought to think were and are actually blind. The law was not and is not for pharisees a tutor. It is the sum and substance of all things necessary. The law was not and is not for pharisees a guide. It is the fulfillment, and its final fruit in life was and is spiritual pride. That's why our Lord told the parable of the supper to which men were bidden. That's why He divided the proud from the humble, the honor seat seekers and the unobserved. The legalistic proud sought places of honor while men of humble hearts were quite content to accept unobserved places. And yet, the humble men of that time and of this time as well have the promise that they will ultimately stand on higher ground.

The higher ground is the ground of Christian faith and promise—the ground of hope, hope that rests itself in the work and sacrifice of Jesus Christ; hope that expresses itself wholeheartedly in the words of the hymn:

On Christ the rock alone I stand.
All other ground is sinking sand.

With such hope, faith and confidence you too will stand on higher ground: the higher ground of spiritual assurance in this life and the higher ground of blessedness in the presence of the Savior in the life which is to come. Amen.

# My Pastor As Instructo for My Child

Magnus

How fortunate we in the Lutheran Church having the pastor as instructor for our children may have to wait a few years, but it is worth for, this time spent with the pastor in the confi class.

Academically speaking, even all through high our children are rarely exposed to a teacher wit training, for the pastor has had college trainin three years at the Seminary in addition. Then, has been about a bit and has made some int contacts and observations in his travels.

Every now and then he is able to weave in co which add to the course of confirmation inst and I have heard youngsters say that they confirmation period was altogether too short.

We are now right in the midst of the full and Sunday school season again. And the Sunday s a tremendous force and influence for good for th

And yet here again, there can be some teach come with altogether too little preparation (and sters catch on very quickly), and then there are sters that are very irregular in attendance.

If Sunday school were all, I would have reaso concerned and perhaps would even feel that our sters would not then be getting a sufficient fou in the things of the spirit, ready to go out a the world. But there are those two years in the mation class, under the instruction of the past is trained in this field. True, there are parish who are prepared and trained to take the juni but in the main this is the role which the pa best fill.

How about this as a talking point to that pro church member in your community? You c "confirmation instruction" without apology, c tion instruction taught by one who takes the interested, comes prepared, is trained for the j speaks from out of a heart that is in dead about the welfare of the young, both for t eternity.

Yes, even if parents don't seem interested, ma son or daughter can speak to some of their be sort of a "sister or brother" during the yea will come the day when he who is sought out wi you for it, when it begins to dawn upon strengths and the fortitudes and the prepara life that he gained from being a member of a confirmation class.

# Meditations for the Family Altar

Joel Njus

## TOWARD THE EIGHTEENTH SUNDAY AFTER TRINITY

**Epistle: I Corinthians 1:4-8** — **The Gospel: Matthew 22:34-46**

### Monday, September 28

### IT HAPPENED TO ME

Read John 4:31-54

*ny Samaritans from that city be- in him because of the woman's ony, "He told me all that I ever*

e Samaritan woman had come to a al faith in Jesus as the Messiah. as quick to give expression of her o others. The result was that many d because of her testimony. They out and invited Jesus to come to own and preach. And many more d because of His Word.

e witness of believers is a vital n God's plan of salvation. Most of conscious that it was the witness ers as to what Christ had done for that made us seek Christ ourselves. h in faith results as we personally nce that the witness of others is y meeting Jesus Himself. Faith to al, and witnessing to be effective have come to the place where it "I know it is true because it has ned to me."

*r Jesus, we thank Thee for a sal- that is experienced by faith. Amen.*

### Tuesday, September 29

### DO YOU WANT TO BE HEALED?

Read John 5:1-16

*When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?"*

Thirty-eight years on a sick bed is a long time. Only the sick know how long it really is. The question that Jesus directs to this man seems nearly foolish. What sick man would not want to be healed! Yet it was the all important question. Jesus had the power, if the man wanted to be helped.

Do you want to be healed? Ponder these words of Jesus carefully. If you have lived a life crippled by sin for years on end, Jesus stands before you with this simple question. He has the power to heal you. He can free you from that sin which is your master and has made you so miserable. He can give you the power to walk straight and erect. The question is, "Do you want to be healed?" No one needs to be a slave of sin because Christ can set him free. "He that cometh to Me, I will in no wise cast out."

*Lord Jesus, I would be whole! Amen.*

### Wednesday, September 30

### THE WORD WITNESSES OF JESUS

Read John 5:17-47

*"You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life."*

The Pharisees were students of the Old Testament. As Paul himself says, they had a zeal for God. They could argue long and learnedly about the meaning of various words and passages in the scriptures. They were experts on the letter, but they missed the spirit. So completely deaf to the voice of God, that they did not even recognize the Messiah when He came.

It is also possible in our day to be an "expert" Bible scholar without knowing what the Bible is all about. Those who search the Bible in an attempt to find new and better ways to become self-righteous, miss the heart of the Bible which tells of the righteousness of God through Jesus Christ for lost sinners.

*Holy Spirit, lead us through the Word to faith in Jesus Christ. Amen.*

### Thursday, October 1

### BLEMS AND THEIR ANSWER

Read John 6:1-21

*ing up his eyes, then, and seeing multitude was coming to him, said to Philip, "How are we to ead, so that these people may eat?" he said to test him, for he himself what he would do.*

ching and testing belong together ication. A test provides a student the opportunity to solve a new m by the application of truths he lready learned, and it gives the an indication of how far the stu- as progressed in this ability. For easons a teacher asks a student to a problem even though he already the answer himself.

lip understood the problem, but he ot able to suggest a workable an- So too often with us. We are aware problems in life, but we are not o come up with the answer. Like it is when we learn to say, "I know," that we are prepared to t to Jesus to solve the problem

### Friday, October 2

### THE BREAD OF LIFE

Read John 6:22-46

*Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst."*

This is a great claim Jesus makes for Himself, and a great promise to those who come to Him. Jesus claims that in Him alone is to be found the answer to the hunger of man's soul for eternal life. That He is the One whom God has sent into the world as the Savior from sin, death, and the power of the devil. Everything in His life, His death, His resurrection and ascension point to the truth of this claim. The experience of the millions who down through the years have found Jesus the source of life testifies to the truth of His promise. Life is to be found in Christ.

"O Bread of life from heaven,
To weary pilgrims given,
O Manna from above:
The souls that hunger feed Thou,
The hearts that seek Thee lead Thou,
With Thy most sweet and tender love."

### Saturday, October 3

### A SERMON THAT SENT PEOPLE AWAY

Read John 6:47-71

*After this many of his disciples drew back and no longer went about with him.*

The discourse of Jesus in the synagogue in Capernaum in which He called Himself the Bread of Life, the One come down from heaven, the One whose flesh and blood they must eat and drink if they were to have eternal life, caused many former disciples to leave Him. It was not merely that Jesus spoke of the need of eating His flesh and drinking His blood that offended them, as if Jesus had used different words the result would have been different. There is no way of preaching the Gospel so that it does not offend the self-righteous heart and the proud mind. The gospel is simple only to the humble, glorious only to the sinner, and received only by those who believe Jesus to be the Son of God.

*Dear God, we pray for our pastors that they might preach Christ without fear of offending man. Amen.*

# Schools and Colleges

**Edited by the Division of Higher Education**

## STAVIG RECEIVES UNESCO APPOINTMENT

Dr. L. M. Stavig, president of Augustana College in Sioux Falls, has been appointed a member of the United States National Commission for UNESCO, the United Nations Educational, Social, and Cultural Organization.

He is one of fifteen persons appointed at large to serve for a term ending in 1955. Announcement of the appointment was made in a letter to Dr. Stavig from John Foster Dulles, U. S. Secretary of State.

Stavig was recommended to the Department of State for the post by Senator Karl Mundt of South Dakota. Since the office is of an advisory capacity, it will not interfere with Stavig's regular duties as president of Augustana.

## LUTHER COLLEGE LISTS FACULTY APPOINTMENTS

Four returning professors and three new appointees are among those who have joined the teaching staff at Luther College, as announced by Dr. O. W. Qualley, dean of the college.

*George Knudson,* associate professor of chemistry, has spent the past year completing his doctorate in chemistry at the University of Iowa. He expects to receive his Ph.D. at the end of the first semester. A graduate of St. Olaf College, Knudson has a master of science degree from the North Dakota Agricutural College. He was a research chemist with the Sherwin-Williams Company in Chicago before coming to Luther in 1946.

Returning after two years of graduate study in the field of economics and business administration at the University of Wisconsin, *Erling O. Naeseth* resumes his position as assistant professor of economics and business administration. A graduate of Luther College, he received his master's degree at the University of Wisconsin, where he has now completed the residence requirements for his doctorate.

*Lloyd Hustvedt,* assistant professor of Norwegian, has been studying under a research grant at the University of Wisconsin, where he has been pursuing his doctor's degree in the field of Scandinavian studies. With a bachelor's degree from St. Olaf College, Hustvedt spent 1950-51 on a Fulbright fellowship at the University of Oslo. He came to Luther in 1951.

*Dr. Frederic A. Giere,* assistant professor of biology, rejoins the faculty after four years of graduate study. He was awarded his master's degree by Syracuse University and his Ph.D. by the University of New Mexico. A graduate of Luther College, Dr. Giere has had several research papers published in the American Journal of Physiology and Federation proceedings.

Heading the women's physical education department is *Ruth Sparhawk,* who holds her B.A. and M.A. degrees from Kent State University, Kent, Ohio. She taught previously at Susquehanna University in Pennsylvania and Butler University in Indiana.

A former Arctic chaplain, *the Rev. Knute W. Lee,* is assistant professor of Bible and religious education. A graduate of Luther College, Mr. Lee served a parish in Bremerton, Washington, before accepting an assignment as an army chaplain to serve men building "Project Bluejay," a defense base in the Arctic, located at Thule, Greenland. He has done graduate work at the University of Washington and Columbia University.

*Iver A. Opstad,* who has been superintendent of schools at Iowa City for more than thirty years, has been appointed professor of education and psychology. A graduate of Luther College, he has completed his residence requirements for his doctor's degree at the University of Iowa, where he was also awarded his master's degree.

## ST. OLAF COLLEGE ANNOUNCES FACULTY CHANGES

*Dr. Francis Clark,* head of the department of education and psychology at St. Olaf College, has been granted a one-year leave of absence to accept a position at the Oregon State College of Education at Monmouth, O Dr. Clark has been on the S staff for the last five years, and dition to his teaching, has bee of Students.

Named to replace Clark is *H. Giles,* who serves as assista fessor of education and acting the department of education. G graduate of Nebraska Wesleya versity. He has also studied University of Nebraska, the Un of Omaha, and at the Unive Colorado, where he received h ter's degree. During the past has been doing advanced w Colorado.

Also named to the St. Olaf the coming year is *Fritjof E. C sen,* who will serve as an associ fessor of physics. Christense graduate of Augsburg College neapolis. He has received his of Arts degree from the Unive Minnesota and has been doin tional graduate work there du past years.

Christensen has been on the the Illinois Institute of Techn Chicago and of the physics dep of the University of Minnes addition, he has been in the department of the Minneapolis well Company and served as co for many companies in the Tw area.

## FROILAND HEADS BIOLOGY DEPARTMENT

New head of the biology dep at Augustana College this year Froiland, who was a biology i at Augustana College from 1949. He has been on leave of since that time working on his and doctor's degrees at the U of Colorado at Boulder.

Following graduation fro Dakota State, Brookings, F spent 1943-46 serving as an captain overseas.

He acted as graduate assi the department of biology at versity of Colorado from 194 an instructor during the sum 1951. From that time until t ent he has been doing part- structing. He has completed on his Ph.D. and expects to degree by next summer.

# orrespondence

## I AM PUZZLED

is undoubtedly true that a person's religious back-nd in no small degree molds his religious attitudes. It in my case. My religious attitudes are not entirely roduct of objective thinking and inner experiences, but have roots in my childhood and boyhood.

ke for instance the matter of spiritual awakenings free testimonies by the laity. Spiritual life in my com-ity in Norway was at a low ebb. Came a new minister, sciple of Gisle Johnson. As a product of his heart-hing preaching and his persuasive personal work, there a widespread revival. Conditions changed radically.

ose who have made a thorough and sympathetic study vivals in the Christian Church tell us that such move-s are always accompanied, in one way or another, by testimonies by the converts. It was so in my commun-

ere are some good people who always warn against -pressure revivalistic methods. It would be interesting now what methods they employ in bringing about tual awakenings.

e all know that the Haugean movement has made a impact on Norwegians in America from the time all the preaching among the immigrants was carried y lay preachers.

cently it was stated in Lutheran Herald that our rch has its roots in the spiritual awakening in Norway, more than once it has been said by prominent men the main contribution the Norwegian Lutherans could e to other Lutherans in this country was the best in geanism.

ell, our representatives at the merger meeting in Chi-last year had a golden opportunity to make other erans aware of this contribution, especially in the realm y activities. There is nothing to indicate that an attempt made.

ie subject was not ignored. Not less than eighteen ture passages are quoted, but the only lesson drawn is the local congregation is under obligation to seek and utilize the abilities and gifts resident in it." This s the whole matter in the lap of the local congregation. it we all know that many congregations not only o make use of lay persons on whom God has laid His , but hinder them. What business have worldly-minded le to meddle with matters which belong to the realm rule of the Holy Spirit? It should be remembered that ture passages pertaining to lay witnessing are addressed e saints or believers, not to the worldly-minded.

hen the young Norwegian farmer, Hans Nielsen ge went forth as a flaming torch, was it at the sug-on of a local congregation? No, it was in obedience ie heavenly vision.

committee is in position or has the wisdom to lay rules and regulations for lay witnessing. Conditions ge in different places and at different times. The best we can do is to study with open minds what the d of God has to say on this important subject and for the guidance of the Holy Spirit.

hy am I puzzled? Because I have got the impression there are those among us that seem to think that the old Haugeanism is entirely outmoded. Haugeanism has two main characteristics: *the preaching of repentance, and free testimony by the Christian laity.* Isn't there a tendency in some quarters to dilute repentance and eliminate free testimony?

To judge by letters received, I am not the only one that is puzzled.

By the way, the Lutheran soil in America does not seem to be productive of great lay preachers. Where is our Dwight Moody, William Jennings Bryan, John R. Mott, Ludwig Hope?

Let me close on a more cheerful note.

When it was announced at a Brotherhood retreat some years ago that war had been declared between Germany and the United States, the session turned into a prayer meeting, many laymen participating. It took a war to bring it about.

At a recent circuit meeting, when the ministers ran out of ammunition, the president suggested that the laymen take part. They did. So powerfully did they speak that the president was moved to tears.

It was heartening to note in the Appeal by the Division of Evangelism in the Lutheran Herald, August 12, 1952, that the suggestion was made that our people, among other things, make use of free prayer.

It seems strange that there should be a single pastor who at least once in a while does not encourage his people to meet in smaller groups for mutual edification. Such meetings are linked to a precious promise. Jesus Himself will be present in His grace, beauty and power.

Why deny people that experience?

N. N. Ronning
Minneapolis, Minn.

## CHURCH PENSION PLAN OR SOCIAL SECURITY

►One evening, while at the Southern Minnesota District convention at Northfield, I overheard two pastors speaking about the high cost of our pension plan. One of them made the statement that pastors should be under Social Security; the other agreed. Also, I am reminded by the *Annual Report* which I received at the convention that the 1952 Church Convention went on record to "memorialize the Congress of the United States to extend said Social Security coverage so as to include ministers on a voluntary basis."

These things make me very sad—to put it very mildly. We have finally adopted a sound pension plan in our Church; we have been raising a million dollars to take care, a little more adequately, of those who are already on the retirement list. Then, as a Church, we decide to set aside this sound pension plan in favor of that very dubious scheme called "Social Security." The adjective "voluntary" in the statement quoted above from the 1953 Annual Report, p. 198, might well draw a smile if the situation were not so serious. *There is nothing voluntary about Social Security.* While I was doing post-graduate work in theology for two years, it was necessary for me to find time to earn a living for my family by working in factories in the St. Louis area. Each week as I received my check, I found that a certain amount had been deducted for Social Security. I had no choice in the matter. I fear that the great majority of our pastors, along with the vast majority of the American people, have come to believe that we can receive something for nothing from the federal government. If Congress makes the change advocated by the 1952 convention of our Church, I have no doubt that the majority of our pastors will vote to accept Social Security; our pen-

sion plan will be scuttled; and we who are in the minority will have to string along. Who can call that a "voluntary" basis?

An amount equal to 10 per cent of a pastor's salary, exclusive of administrative costs, set aside for a pastor over a period of 35 years together with interest and dividends, should provide something quite adequate for a pastor and his wife to live on when congregations are no longer interested in their services. Does anyone really profess to believe that an amount equal to three per cent of a pastor's salary minus the administrative costs of a federal bureaucracy will provide anything that will be similarly adequate for retirement days? Our Pension Board states that the "Retirement Annuity Plan is actuarially sound in its origin and in its operation." I believe that that statement is correct. But I do not believe for a moment that the Social Security plan of the United States as it is in operation at present is actuarially or morally sound. I deplore the action taken by the 1952 Convention of our Church, and I fervently hope that Congress will *not* take the action advocated by that Convention.

(The Rev.) Milo E. Lee
Renville, Minnesota

## Give Through the Budget

(Continued from page 862)

Once again we confront the possibility that people will lose a sense of the adventure of serving God through the Church's program. They might settle for giving *to* the Budget of the ELC, but not *through* the Budget. It should be the reverse. In fact, it must be the reverse if our participation in God's program is to be kept clear and our own souls refreshed by the experience. Therefore we would be wise to accept the challenge to continually interpret this work as something we are doing *through* the Budget. Let "the Budget" become our servant not our master. Let it become the highway, not the destination. Let it reveal the glory of God, not the limitations of men.

Surely it is no secret that the gathering of money for the work of the Church has certain aspects of being a burden, particularly to pastors and to church boards. For some the burden of accomplishing the goals sends them patiently and earnestly to their Lord and to His people. For others it is permitted to become an irritant, to create impatience. This sense of burden is not all bad. It can be understood as a part of the responsibility of God's minority in the world. We will be well advised to examine this sense of burden, and find in it one part of what it means to confront indifference and materialism in Christ's name. It is worth our wrestling, and our discomfiture. Do not lose heart!

One day, recently, in a devotional service, the leader asked the group to consider their day's work as an offering which they now placed before God. Composed of thought, of effort, of earnest searching for truth, it was now a completed work. Having been wrought in prayer, it was now submitted to God for His use, His searching of motive, His supplying of that which was lacking in the efforts of mortal men. That sense of submitting the record to God as an offering is ver involved in the weeks which are immediatel of us in our Church. God grant us a spirit of ness that our offering will be a well completed.

## He Repaired Bibles

(Continued from page 853)

knowledge of gold-stamping. Many purchasers Bible stamped with a personal name, or the n an organization which might include several the delicate gold letters.

Probably the most rewarding job Seitz ever to gold-stamp an entire Braille Bible. This req volumes. The books were a present for a blin about to graduate from high school. The order the Bible Society late. Working with great spe placed the bulky volumes, one by one, under th arm of the machine. On each book the nam out clearly. The books were sent by the fastes of transportation and reached the surprised you on the eve of his graduation. So grateful has that each year the Society receives a letter fr thanking it for its efforts in delivering the the Bible which he prizes so highly, and whic ticularly his own because of the gold lettering.

### REGARDING POSTAL RATES

The new postal bill just put into effect has d reduced the mailing rates for ELC Films. Al films, filmstrips, projected transparencies an microfilms, sound recordings, and catalogs per the latter may be shipped at the new low ra sent to schools, colleges, universities, public and religious and other organizations that are n ated for profit. Under "Sec. 34.83 (e) P. L. & rate is 4c for the first pound and 1c for each a pound for local delivery, first, second, and thir and within the state in which the material is "Sec. 34.84 (h), P. L. & R." allows 16mm fi 16mm film catalogs to be mailed to any person zation, or company except commercial theat where in the United States at the rate of 8c first pound and 4c for each additional pound.

Under these new rates, it is important *name of the organization* appears in the add assist the post office, list the name of the org first, followed by the name of the individ example: Trinity Lutheran Church Sunday Sc John Doe, Superintendent, Centerville, Minnes

In order that all might take advantage of duced rates, it is most important that the nam organization is included in the address, so t clear to postal authorities that the material shipped to a non-profit organization. The nam individual only is no longer sufficient.

## in the ELC

ed from page 850)

at Ashby, Minn.; another, Gus- a medical missionary in Tangan- His daughter Esther is the wife Rev. J. Hoifjeld, Orland Calif.

### Mrs. Henry P. Ruud

Henry P. Ruud, nee Anna Nor- nember of St. Paul's Church, apolis, Minn., died Sept. 2, one ort of 77 years. She is survived husband, four daughters, and ns. Two of her sons are ELC : Oliver, at Milan, Minn., and n, a missionary in Madagascar.

### Geo. J. Moen

J. Moen, a much valued mem- f Immanuel Church, Cashton, died Aug. 24. At the funeral 27 the Rev. L. C. Jenson offici- Mr. Moen served his home as organist from 1890 to 1952. rty years he was also choir di- and was a faithful worker in nday school for the same length e.

## ANNOUNCEMENTS

nurse, registered or licensed, is nted at the Josephine Sunset me, Stanwood, Wash. Wire or e to the superintendent, the Rev. L. Haavik, Stanwood, Wash.

**umbia Circuit YPLL** will meet 25-27 at Portsmouth Trinity h, Portland, Oregon. Speaker: ev. Mr. Rismiller of the Seattle

**le Grove Circuit WMF** will meet 5 at Rembrandt, Iowa.

**e Earth Circuit WMF** will meet 6 in the parish served by the G. O. Wangberg, Frost, Minn. ers: the Rev. L. E. Reinertson Mrs. Peter Fossum.

**Olaf Church, near Odin, Minn.,** of the Rev. Elmo Valen, will ate its 80th anniversary Oct. 4. ers: Dr. L. M. Stavig, Sioux S. Dak., and the Rev. Otto Dale, ota, Minn.

**umbia Circuit LDR** will meet 17-18 at Portsmouth Trinity h, Portland, Oregon.

**nted:** Simple font and lectern for nission in Nome, Alaska. Write Office, 57 S. 4th St., Minneapo- inn.

**herville Circuit WMF** will meet 16 at Estherville, Iowa. Speaker: ev. Paul A. Boe.

**Montevideo Circuit WMF** will meet Sept. 24 at Zion Church, Chokio, Minn.

**North Dakota District Pastoral Conference** will be held September 29-October 1 at First Lutheran Church, Fargo, N. Dak. On Wednesday, September 30 a joint meeting will be held with pastors of the American Lutheran Church and of the Lutheran Church —Missouri Synod. Speakers include the Rev. G. Maassel of Napoleon, Ohio (Missouri Synod), Dr. Bernhard Holm (ALC), Dr. L. N. Field, professor at Luther Theological Seminary, St. Paul, Minn., and the Rev. Gerhard Frost, Luther College, Decorah, Iowa.

## CHANGE OF ADDRESS FOR PASTORS

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J. B. Haave, 9190 River Road, R. R. 1, New Westminster, B. C., Can.

Chap. C. E. Lund A02230152, Hq. Sq. Sec. 7030th Hq. Spt. Gp., APO 12, c/o Postmaster, New York, N. Y.

T. W. Maakestad, 44 Canterbury Court, Teaneck, N. J.

Otto F. Nielsen, 143 North 35th Avenue, Omaha, Neb.

E. E. Ostroot, 12 Putman Street, West Newton 65, Mass.

Carl N. H. Otte, Untunjambili, via Kranskop, Natal, South Africa.

M. B. Quill, 508 Iowa Avenue, Decorah, Iowa.

Donald I. Hanson, Sexsmith, Alberta, Can.

Elmer Laursen, 2319 10th Avenue South, Minneapolis 4, Minn.

Chap. Milton L. Nesvig, Box 641, Parkland, Wash.

CORRECTON:
Should be
Oliver Bergeland, 2101 W. 18th Street, Sioux Falls, S. Dak.
Was printed as
Oliver Bergeland 2101 18th Street, Sioux Falls, S. Dak.

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The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

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120 acre farm with all modern home and fair barn. Exceptionally good piece of land. Granary, new single car garage, water pressure throughout. All tillable except about 5 or 6 acres. School bus service and milk pickup. Goodhue Co., Minnesota. 328-5A

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160 acre farm two miles from town with very large dairy barn. House is large and quite old, but substantially constructed. Has elec. and running water, no bath. Other buildings. Land is exceptionally good and has been farmed right. Goodhue Co., Minnesota. 328-8A

420 acre farm, with about 200 acres cultivated, for sale in Houston Co., Minnesota. REA, phone, fair buildings, running water. Lutheran church and school. Timber and pasture land. 322-9A

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80 acre farm in northern Minnesota for sale. 40 acres under cultivation, rest pasture, some good timber. Buildings in good shape. REA, 2 miles from village. Near Lutheran church. Forced to sell because of illness. 328-11A

For sale—80 acre farm located about 6 miles from a good town and Lutheran church. 4 room house and small out buildings, has electricity. Very fine laying land, about 65 acres under cultivation. All one field. Priced at $5,000. Very good buy at that price. 328-12A

80 acre dairy farm for sale in Dunn Co., Wisconsin. Electricity, good buildings. New milk house. On black top road near Lutheran church and school. High school bus route. 328-13A

For sale—40 acre farm in Jackson Co., Minnesota. Unimproved but all under cultivation. 328-15A

For sale—84½ acre farm for sale in Emmett Co., Iowa. Set of buildings and located in Lutheran community. 328-14A

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town in prosperous farming are
well equipped with good clean stoc
groceries, and fruits. Will sell or
ing.

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house and two three-room cabin
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highways. Good business year arc
ern South Dakota resort town.

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Co., Minnesota. Lutheran comm
farming area. Town has excellent
high school, also good bank. Sto
tures at about $5,000. Building ca

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Good opportunity for Christian
theran community, close to ch
health is reason for selling. Price is
Would rent to right party.

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territory has predominantly Lut
lation. Excellent opportunity.


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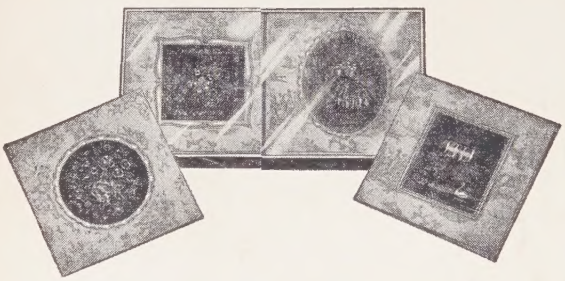

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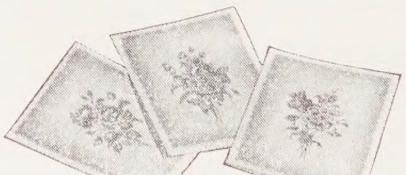

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*By O. Hallesby*

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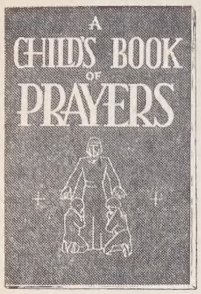

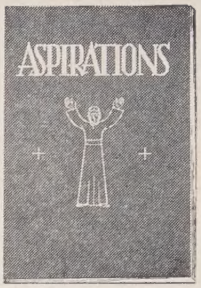


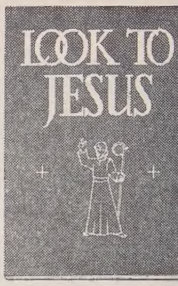


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